584 Child betrothal sometimes practiced; boy's father took initiative when son about 10 yrs. old, girl 6; girl's father either paid then or later when marriage consummated. Boy and girl lived with their respective parents until of age to marry, when young man and his father came to girl's house; if she had already been paid for they simply brought acorns, food, baskets, and took her home with them. If no payment had been made, and girl objected to marriage, her opinion might be respected, but if payment made years before her father would tell her, "I got that money for you; now you go!" (MM).

587 583 Man marrying second time did not buy second wife although she belonged to another family than his first wife, or came from another tribe.

582 835 Collateral, lineal blood kin could not marry within 2 ascending or descending generations; marriage between parallel, cross cousins and between first generation offspring of such incestuous. Gifford reports "hearsay cases" of bilateral cross-cousin marriage (Gifford, 1922, 255); a few such have occurred, but are strongly disapproved of. Of 90 recorded marriages 3 such tabooed unions listed: (1) man married mother's brother's daughter, but this speedily ended in divorce; (2) man (1933) cohabiting with father's sister's daughter's daughter, which caused girl's mother to "cry and cry about this, because she was ashamed" (LT); (3) man (1931-33) cohabiting with mother's sister's daughter's daughter, which was regarded as an open scandal and frequently gossiped about.

Brother-sister exchange also disapproved, although criticism not so severe of such unions as incestuous ones mentioned above; brother-sister exchange "too much like marrying relations" (SM), as man's wife's brother would also be his sister's husband and Tübatulabal have 2 terms for these 2 relationships (Gifford, 1917, 223). Genealogies show 2 occurrences of brother-sister exchange.

597 835 Children adopted from another tribe could marry foster-parents' blood relatives if no blood tie existed between latter and adopted person.

595 837 Polygyny, polyandry denied by all informants; chiefs had only one wife (SM, FP, PN). No polygynous unions noted in list of 90 marriages; FP left her husband when he brought home second [177] woman (see Autobiography of FP), although she had not yet become Catholicized. Informants remembered a Yokuts who lived among Tübatulabal and had 2 wives. Term wo·'išn, which Gifford gives as identical-reciprocal meaning co-wife, co-husband (Gifford, 1917, 223), informants translated as meaning primarily woman's husband's mistress or man's wife's lover; was never used to denote unmarried woman's lover's second mistress or unmarried man's mistress' second lover; not used vocatively; "somebody else, seeing the mistress of a married man pass, would say to that man's wife, 'There goes your wo·'išn,' and then the fight began" (ES). By extension of term, co-

846 deer (SM). While on trench mother used scratching stick (o·wati·š), made from any piece of twig, so hair would not fall out; did not touch face with hands, else she would have pimples. Short time after birth girl babies' ears pierced for ear-
[304] rings, "because they don't feel it much then" (SM).

Father did not eat meat or salt until child's navel healed, else cord would rot; optional whether he hunted or fished (SM); many did not, for 2 weeks (MM, FP). Could, however, drink cold water. Did not sleep with wife for 2-4 months after child born.

853 Child was generally nursed whenever it cried; "some mothers slapped their babies when they cried all night, others nursed them" (MM). Nursing continued until child at least 2 yrs. old; LT's child
[862] of 4 frequently nursed, standing beside LT when
[841] latter seated. If mother became pregnant while child still nursing, latter weaned. Menstrual periods for woman usually recommenced about yr. after childbirth (FP).

854 Up to time when they could walk well, children
481 carried about in cradles (see section on Means of Transport).

842 Childless women took herb medicine to have children; FP's husband's stepfather, a Tejon Yokuts, prepared such for FP (see Autobiography
[845 of FP). Children born dead buried immediately;
754] parents not subject to meat taboo if this occurred; "not many babies died, unless a witch wanted to give their parents hard luck" (SM).

847 Abortion, infanticide.- Leaves of a "big tree"
824 (sp. ?) boiled and tea drunk by woman when she first knew she was pregnant if she wished to induce abortion; also women took medicine to prevent conception. Newborn infants "sometimes killed; one woman had a baby and killed it; she went off somewhere with her mother, so no one would know. They just buried the baby any place, like a dog; I don't see how they could do that. That woman was a witch" (FP).

845 Twins.- If person laughed about woman having twins (cono'), that person would also have twins. Twins treated well; if one treated badly, died, other would die too and give family bad luck, hence twins often accorded more consideration
[597] than other children. If mother of twins overworked, unable to nurse both babies, relative might adopt one of them; ES, herself childless, had thus adopted her brother's son, one of pair of twins.

597 Orphans, illegitimate children.- Orphans, or
768 one of several children with one parent dead, other remarried, adopted by blood relatives. Observations (1930-1932) of 3 adopted children showed 2 treated indulgently, one as a menial.

848 Illegitimate child kept by mother, who lived with her family; father of child expected to bring meat to mother occasionally; if mother